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respecting ethical good in general, including its expression in action and disposition, and in relation to God, one's neighbor, and self; also respecting moral evil, including sin, temptation, and the passions. The second part is much more elaborated. It deals with Clement's view of conversion, the Christian life, and Christian perfection. Under appropriate subordinate rubrics Clement's opinions are clearly presented, much use being made of his own language rendered into German. This survey is also fairly complete, though one could wish for greater thoroughness at some critical points. For instance, the important question as to the goal of perfection deserves fuller treatment. This would involve ampler discussion than is given of the relation in Clement's thought of its Hellenic and Christian elements, of the various senses which he attaches to knowledge, of the place he gives to contemplation and his elimination ultimately of the idea of service. Indeed, the interesting question that has been raised, whether his teaching is formally Greek but essentially Christian, or *vice versa*, is not proposed; nor is it sufficiently shown how elements from both of these sources are appropriated rather than fused.

The writer frankly professes that he judges Clement's teaching by that of the church, meaning the Roman Catholic church. In the account of Clement's views of justification (treated as sanctification) and confession, this ecclesiastical position of the interpreter is particularly apparent, to the disadvantage of his work.

Yet one of the most important advantages for our own time to be derived from a thorough, fair, critical study of the writings of this great Alexandrian teacher is hereby suggested. Modern scholarship has emphasized to the full his liberality, his breadth of view, his Hellenism. It needs to do justice to his sense of the authority and historic continuity of the Christian faith, and of the significance and value of institutional Christianity. We cannot say that the book before us, good as it is in its way, is a valuable help to such a use of Clement's writings, nor indeed, in general to their critical study.

EGBERT C. SMYTH.

ANDOVER THEOLOGICAL SEMINARY,  
Andover, Mass.

DAS PSEUDOTERTULLIANISCHE GEDICHT ADVERSUS MARCIONEM: ein Beitrag zur Geschichte der altchristlichen Litteratur sowie zur Quellenkritik des Marcionitismus. Von LIC. THEOL., HANS WAITZ. Darmstadt: Johannes Waitz, 1901.

THIS book is a very technical, critical discussion, interesting to

specialists, of the authorship of the Pseudotertullian's *Carmen adversus Marcionem*. That poem was first published in 1564, by George Fabricius of Basel, from a manuscript since lost. The text depends on the *editio princeps*.

Hans Waitz makes a strong argument for the identity of the author of *Carmen adversus Marcionem* with Commodian. He divides his treatise into introduction, five chapters, and conclusion. In chap. i he discusses the place and decides, on grounds of linguistic peculiarities (Africanisms) and the Tertullian tradition, that the poem must be African. If so, he shows in chap. ii the time must be the third century. Optatus Milevius says that Marcionitism had died out of Africa before the Donatist controversy. References to persecutions, etc., as well as the general theological and ecclesiastical development witnessed to by the poem, make the third century date certain. The sources used, especially for the list of the Roman bishops, catalogue of heresies, etc., would seem to be those used alike by Tertullian and Irenæus—again a confirmation of the date.

In chap. iv Waitz disposes of the claims to authorship of this poem for Tertullian, Victorinus Afer, and Victorinus of Pettau, and, in chap. v, by an elaborate comparison of language, style, and doctrinal conceptions, determines that the real author is the third-century Christian poet Commodian.

FREDERICK S. ARNOLD.

GRACE CHAPEL.  
New York.

DIE KIRCHLICHE GESETZGEBUNG JUSTINIANS, hauptsächlich auf Grund der Novellen. Von LIC. THEOL., GUSTAV PFANNMÜLLER. Berlin: Schwetschke & Sohn, 1902. M. 3.60.

THIS book is a most careful and painstaking collection, from the laws of Justinian, of the ecclesiastical legislation, involving a systematic arrangement of the same. The laws are not quoted *in extenso*. The passages are cited and the content is summed up. The work is very well done and will doubtless be most useful as handbook and guide, as well to those who wish to make a thorough technical investigation of the subject as to those who desire, in conveniently short space, a good view of exactly what Justinian's ecclesiastical legislation was. Attention is given to the state of imperial law on ecclesiastical matters before Justinian's time and to the development up to Justinian, as also to the development, shown by changes in the law introduced by the later *novellae*, within Justinian's reign. The work has three prin-